

The SWORD of the LORD

Edited by JOHN R. RICE

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THE CROWNING OF JESUS CHRIST

When Christ Is Crowned King of the World; Accompanied by Angels, Surrounded by Saints of All Ages, With Wicked on Earth Slain and Sent to Hell.

By EVANGELIST JOHN R. RICE

"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the utter most parts of the earth for thy possession."— Psalm 2:6-8.

"And the Lord God shall be king over all the earth: in that day shall there be one Lord, and his name one."— Zechariah 14:9.

"And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end"— Luke 1:32, 33.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory"— Matthew 25:31.

The Scriptures quoted above as texts prove that the Lord Jesus will one day be literally King over all the earth.

Issac Watts was right when He wrote;

Jesus shall reign where 'ere the sun

Doth his successive journeys run;

His kingdom spread from shore to shore,

Till moons shall wax and wane no more.

That reign of Christ will not be brought in by the church, by preaching the gospel, nor by education and civilization. The scriptures clearly show that it will be brought in by the personal, literal, visible, bodily return of Christ in glory to the earth.

The second Psalm is a prophecy about the Lord Jesus. Verse 2 tells how the kings of the earth, Herod and Pontius Pilate, with the rulers of the Jews, would take council "against the Lord, and against his Christ" as it is quoted in Acts chapter four about Jesus. God sees all the future and can speak of the future as if it were already past. So He says, "Yet have I set my king upon my holy

hill of Zion" (Psalm 2:6). That King, verse 7 says, is God's Son, His only begotten One, the Lord Jesus. God the Father promised, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). Remember that He is speaking about the King that He will set upon His holy hill, Mount Zion, at Jerusalem.

Zechariah chapter 14 tells of the return of Christ in glory to reign on the earth. Verse 4 tells us that "his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east." Verse 8 tells us that "living waters shall go out from Jerusalem; half of them toward the former sea, and half of them to the hinder sea: in summer and in winter shall it be"— this stream of living water running out toward the Mediterranean Sea and toward the Dead Sea. And then verse 9 tells us, "The Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." The Lord Jesus then will reign at Jerusalem over the whole earth!

When the angel Gabriel came to
(Continued on page two)

Echoes From "If a Converted Soul Ever Loses Salvation"

By REV. L. O. ENGELMANN, in Sword Office.

It is always a joy to learn that our weak efforts have been used of God to bless others. Letters from readers indicate that the two articles by Dr. Rice upon the above subjects have been so used by our Lord, and that it has been a great blessing to many to know the Scriptures on eternal salvation and that God, by His grace, has promised to keep those He saves, though none of us deserve it.

The following are excerpts from letters about these articles. We are so happy over their experience that we want to share with you our joy:

A good sister in Tennessee writes: "I believe I have been born of the Spirit, and I know I have done things I ought not. I have thought that I had to live without sin, and thought I could. I have led me in the light of things I did not understand. I thank you for

your help, and thank God for a man who can help others. I surely do like to read your paper and books, and I aim to watch and pray and try to overcome temptation, for without the Lord's help we can do nothing. Praise His dear name."

And from Nebraska comes this testimony: "... I especially enjoyed the sermons in the paper about a Christian being lost after they were saved once. I myself thought a person must be saved every time they sinned. When I was about 21 I was saved, and Oh, the peace that flooded my soul. My face lit up, and I felt so good. After a few years I fell away somehow. When you were preaching in Lincoln on the 'Back to the Bible,' I felt the need of Christ. I thought

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MORE GOOD BOOKS FOR YOUR LIBRARY

The Best of Christian Literature Free For Easily Gotten Subscriptions to The "Sword of the Lord"; Half Your Money Back in Books For 20 or More Subscriptions at \$1.00 a Year.

By the EDITOR

Week before last we gave a list of great Christian books which we recommend specially for ministers libraries, Sunday School libraries, and for the home. Now we suggest more good books which we think we can supply, either for sale or to be given free with subscriptions to The Sword of the Lord. Some of these are recent books, some are great classics, famous for years. We allow you to pick out your own library or we select the books for you if desired, and will guarantee them to be really great books, the very choicest, and that our selections will be satisfactory or we will make them so. Here are additional suggestions to be considered beside those previously mentioned.

THEOPNEUSTIA, (The Verbal Inspiration of the Bible) by Gausen, greatly loved by Dr. James M. Gray and this editor, the best book on the subject, 365 pages, price only \$1.00.

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REVIVAL SERMONS, by J.
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Subscribe! \$1.00 Year

If a Believer, Why Not Sure of Salvation? If Saved, Why Not Happy?

By GEORGE CUTTING

"WHAT CLASS ARE YOU TRAVELLING?"

What an oft-repeated question! Let me put it to you, my reader; for travelling you most certainly are—travelling from time into Eternity, and who knows how very, very near you may be this moment to the Great Terminus?

Let me ask you then in all kindness, "What class are you travelling?" There are but three. Let me describe them, that you may put yourself to the test as in the presence of "Him with whom you have to do."

1st Class—Those who are saved, and who know it.

2nd Class—Those who are not sure of salvation, but anxious to be so.

3rd Class—Those who are not only unsaved, but totally indifferent about it.

Again I repeat my question, "What class are you travelling?" Oh, the madness of indifference, when eternal issues are at stake!

A short time ago a man came rushing into the railroad station at Leicester, and while scarcely able to gasp for breath, he took his seat in one of the cars just on the point of starting.

"You've run it fine," said a fellow-passenger. "Yes," replied he, breathing heavily after every two or three words, "but I've saved four hours, and that's well worth running for."

Saved four hours! I couldn't help repeating to myself, Four hours well worth that earnest struggle! What of Eternity? Yet are there

not thousands of shrewd far-seeing men today, who look sharply enough after their own interests in this life, but who seem stone-blind to the Eternity before them? In spite of the infinite love of God to helpless rebels told at Calvary, in spite of his pronounced hatefulness of sin, in spite of the known brevity of man's history here, in spite of

The Terrors of Judgment after death, and the solemn probability of waking up at last with the unbearable remorse of being on hell's side of a "fixed" gulf, man hurries on to the bitter, bitter end, as careless as if there were no God, no death, no judgment, no heaven, no hell! If the reader of these pages be such an one, may God this very moment have mercy upon you, and while you read these lines open your eyes to your most perilous position standing as you may be on the slippery brink of an endless woe!

Oh, friend, believe it or not, your case is truly desperate! Put off the thought of Eternity no longer. Remember that procrastination is like him who deceives you by it, not only a "thief," but a "murderer." There is much truth in the Spanish proverb which says, "The road of 'By-and-by' leads to the town of 'Never.'" I beseech you, unknown reader, travel that road no longer; "NOW is the day of salvation."

"But," says one, "I am not indifferent as to the welfare of my soul. My deep trouble lies wrapped up in another word—Uncertain—"

(Continued on page three)

Many Being Saved in Everett Washington, Union Campaign

About 200 Public Professions of Conversion or of Reclamation in Backsliding in First 12 Days; Fifteen Churches Sponsoring Rice-Shufelt Campaign in Civic Auditorium.

By EVANGELIST JOHN R. RICE

This is 11:00 P. M. Thursday night, March 23. I am in my hotel room after the evening service, finishing the editorial work on The Sword of the Lord for next week. We are having a blessed revival campaign here in Everett, Washington in the Civic Auditorium. Fifteen churches officially joined in the campaign, and others have since cast their lot with us. The civic auditorium seats about 2300 besides the choir, and while we have not had it full we have had fine crowds. Several nights as many as twenty-one preachers have been on the platform, a wonderful example of brotherly love and cooperation in the greatest work in the world; saving souls!

Many are being saved, praise the Lord. About 200 have come forward publicly to accept Christ or confessing that they were backsliders and coming back to the Christian life with confession and new trust. Last Friday night there were, I believe, 32, Sunday night about 30, Monday night 56 or more, some every night there has been an invitation. Besides these, there have been literally hundreds who have made some public rededication to Christ, promised to start a family altar, etc.

MANY HAPPY INCIDENTS OCCUR

Two sons of cooperating ministers have come forward to confess Christ.

A doctor heard one sermon (the evening services are broadcast), was deeply convicted, brought his lady friend with him at once to the service, arrived during the invitation and both trusted Christ and claimed Him openly.

A wife brought her husband, 67, and he accepted Christ Sunday night and was very happy.

In numbers of cases husband and wife came together to accept Christ.

I walked down the street to the auditorium the other evening and three high school lads were walking the same direction, so we fell in step. Two had been going regularly, one or two of them had been saved there. They had been out telling people about the services, giving people circulars. One said, "There is going to be one more, at least, tonight, who will be saved!" "Who will that be," I asked.

"Me," promptly replied the third boy. He had already engaged in the widespread talk about the campaign, had made his decision al-

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THE CROWNING OF JESUS CHRIST

(Continued from page one)

the Virgin Mary to announce to her that she would become the mother of the Lord Jesus, he used these words, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:31-33).

You see, the same Lord Jesus, born of a virgin Mary, is to sit on the throne of David which He had at Jerusalem. Christ was, according to the flesh, descended from David. And, then we are told that "He shall reign over the house of Jacob forever." Israel is the spiritual name for Jews, and Jacob is the literal, physical name for the Jewish nation. Then we are told that "Of his kingdom there shall be no end." The kingdom which David had at Jerusalem will be expanded to cover the whole earth, and this kingdom will be given to Jesus, the seed of David. That is what was promised to David, "And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." (II Sam. 7:16).

Some people think that this reign of Christ on earth will be only figurative. They think that as education spreads, the race will get better and better, and that eventually the gospel will win over the whole world. But that is not what the Bible is talking about. The Scripture does not say that the church will reign, or that civilization will reign. The Scripture says that the Lord Jesus Christ Himself will reign.

And in Matthew 25:31 we are told exactly when and how this reign will begin. "When the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of His glory." Christ must Himself return in person to the earth, and then He will sit on the throne of His glory. It will be a literal, bodily return. He will come surrounded by all His holy angels, and will establish again the throne of David at Jerusalem, and sit upon it and reign over the whole earth!

This glad time when Christ Himself shall return to earth is the time all of us have been taught to pray for, in the words given by the Lord Jesus in the model prayer, "Thy kingdom come. Thy will be done on earth, as it is in heaven."

Oh, how I look forward to that grand coronation day! Everybody in Heaven looks forward to it. Jesus Himself looks forward to it.

Some people think that Christ is reigning now, but He is not. Psalm 110:1 tells us that "The Lord" (God the Father) "said unto my Lord," (Jesus Christ) "sit thou at my right hand, until I make thine enemies thy footstool." So Christ sits at the Father's right hand until it is time to destroy the governments of the earth and let our Lord Jesus be crowned king over all the earth. Instead of sitting on His own throne, Christ in Revelation 3:21 says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Jesus is now sitting at the Father's right hand, at the Father's throne in Heaven.

But when He comes to earth to sit on His own throne, then those who have suffered with Him shall reign with Him.

Concerning that grand coronation day, let us study.

I. Christ Will Be Accompanied by All the Angels, Coming in Clouds Of Glory!

"When the Son of Man shall come in His glory, and all the holy angels with him," said Jesus, then will be the crowning time. Then He will take His throne. All the angels of Heaven, it seems, will come with Christ when He returns to earth to reign.

Can you imagine that triumphant procession leaving Heaven? John saw the scene; "And I saw heaven open, and behold a white horse; and he that sat upon him was called Faithful and True and in righteousness he doth judge and make war."

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Rev. 19:11, 14). The armies in Heaven are armies of angels who will come with Christ to help Him put down His enemies and establish His throne on earth.

With the angels will come clouds of glory. Jesus Himself will be transformed, transfigured, as He was on the Mount of Transfiguration. Then "His face did shine as the sun, and his raiment was white as the light" (Matt. 17:2). Then "Behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). And that transfiguration was intended to prefigure the coming of Christ in glory to reign for just preceding this story of the transfiguration in the first few verses of Matthew 17, we find this statement closing the preceding chapter: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming to his kingdom" (Matt. 16:28). The same brightness of glory, the same clouds of heaven will accompany Jesus when He returns from Heaven to take His throne and reign!

He will come again as He went away. He went away from the Mount of Olives, "The mount called Olivet, which is from Jerusalem a sabbath day's journey" (Acts 1:12). And at His return, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4).

When He went away, "He was taken up; and a cloud received him out of their sight" (Acts 1:9). And when He returns to reign, "Behold, he cometh with clouds; and every eye shall see Him" (Rev. 1:7). "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," the angel told the disciples in Acts 1:11.

An angel announced to Mary the birth of Christ. An angel told Joseph to fear not, that the child was conceived of the Holy Ghost and that His name should be called Jesus. Angels chanted "Glory to God in the highest, and on earth peace, good will toward men," after an angel had announced to the shepherds His birth. When God brought Jesus into the world he instructed every angel in heaven to worship Him, for Hebrews 1:6 says, "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." How they must grieve that human beings do not all love and serve Him!

Angels guarded the tomb where the Saviour had risen from the dead, and said to the disciples, "He is not here: for he is risen!" When He went away, angels announced his second coming (Acts 1:10, 11). Oh, how glad they will be to see Him crowned King of all the world! No cavalcade of royal and noble personages ever witnessed an earthly coronation in such glory as millions of angels will see Jesus take His throne on earth!

II. Christ Will Be Surrounded by All The Saints of All Ages When He Takes His Throne.

"Behold, the Lord cometh with ten thousands of his saints," prophesied Enoch, the seventh from Adam, as quoted in Jude 14. Literally

"tens of thousands."

No doubt the Lord has reference to the millions of redeemed people in Heaven with Christ, who will come with Him to earth to see Him crowned King. Never such an assemblage in this universe of God up to that time!

First, there will be that throng who will just preceding the coronation be in Heaven with the Saviour. These are not only the souls or spirits of the redeemed; these are the glorified saints, with resurrected bodies.

It is to be remembered that the rapture of the saints with the first resurrection will take place preceding the coming of Christ to the earth in person to reign. It is customary in these days for Christians to think almost altogether of that rapture. Perhaps that is proper, since that is next on God's published program. The next matter of prophecy to be fulfilled will be the coming of the Saviour into the air, (not down to the earth) calling His saints up to meet Him. Then the dead in Christ will rise first, and we that are alive and remain shall be caught up together with them to meet the Lord in the air. (I Cor. 15:51, 52, (Thess. 4:13-18). We look forward to that as a bride to her wedding. Oh, to hear the cry, "Behold the bridegroom cometh! Go ye out to meet him!" He will assemble us together in the air and take us to the Father's house in Heaven. There will be the judgment of Christians at the judgment seat of Christ, in order that each may have his proper reward. There we will greet all of our loved ones again. Oh, to see the Saviour, and to be presented to the Father! We that are living will be suddenly glorified and our bodies made perfect. The completion of our salvation will be ours then. And the dust of the saints buried in earth or in the sea will be resurrected and those glorified bodies will live. So we naturally look forward to that "rapture," the first resurrection, when all of us together, the living Christians and those who have been dead, will be assembled together and taken up to Heaven by the Saviour.

But it is only fair to say that the Bible gives not nearly so much emphasis to that rapture of the saints, as it does to the triumphal, glorious procession down to earth a little later, when Christ is to assume His throne, the throne of His father David, according to the flesh, and, in Jerusalem, take up the rule over the whole earth. The Bible has far more to say about the visible, literal appearance of Christ on the earth to reign than it has about that mystical coming into the air to meet His saints at the rapture.

In fact, the rapture seems to be, in God's mind, just a preliminary, getting ready for the grand cavalcade back to earth. It is just as the choir assembles in a room to robe and join the processional into the place of worship. The saints must have their bodies, they must be assigned their relative positions, they must be cleansed of every evil and gotten ready for the coronation procession. After a short honeymoon in Heaven we will return with Christ our Saviour, our Lord, as He enters literally into His role as King.

Thus all the saints in Heaven who will be at that time all in glorified bodies, physical bodies; all with the powers, the holiness, the glory of our final inheritance; all such millions of saints will come back to earth with Christ as He comes with His armies of Heaven, the angels, in clouds of great glory.

Listen, and we can hear them sing, the heavenly procession of saints, coming down to earth to witness Christ's crowning!

"Alleluia; salvation, and glory and honor, power unto the Lord our God" (Revelation 19:1). And again John heard that mighty multitude of the redeemed and glorified, quoted in Revelation 19:6, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

Handel wrote the Hallelujah Chorus from these verses.

But not only all that vast multitude of the redeemed and glorified who will have been caught up to Heaven at the rapture — not only they will be present. For meantime, on the earth in the Great Tribulation time, many saints, who will have been converted after the rapture will have been

slain for the witness of Jesus. These, too, must be given resurrection bodies and enter into the glory of Christ and His kingdom. Revelation 20:4 says, "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

But others yet will have managed to live through the great tribulation time. Some Gentiles, in those dark and terrible days, will have befriended the brethren of Christ, the Jews. And Jesus Himself in Matthew 25:31-44, tells us how these Gentiles, converted in the Great Tribulation time, in the midst of great spiritual darkness and little clear preaching, will yet be marked by their friendship for God's chosen people, the Jews, and on His return He will say to them,

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Then Jesus continued:

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?"

"When saw we thee a stranger, and took thee in? or naked and clothed thee?"

"Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And with these three groups: those bodily taken to Heaven and glorified at the rapture, and the martyrs and other Christians who will have died during the Great Tribulation but resurrected at His return, and those Christians still alive after the Great Tribulation — with these, I say, all the saved of the earth will be assembled about Jesus when He begins His reign at Jerusalem!

II Thessalonians 1:10 says that "he shall come to be glorified in his saints, and to be admired in all them that believe." What rejoicing! What praising! For when the Lord Jesus comes into His own and takes the throne prepared for Him, it will be the highest time of glory for Christ and His people since the world began!

For two thousand years now God's people have been praying, "Thy kingdom come, thy will be done on earth, as it is in heaven." That prayer will never be answered until the king comes and sets up His kingdom. It will never be answered until Christ Himself takes over all the governments of the world.

III. The Wicked, Unconverted of All the Gentile Races, Those Yet Alive On the Earth, Will Be Slain And Cast into Hell.

There will be a great difference between the first coming of Christ and His second coming.

He came the first time as "the Lamb of God, which taketh away the sin of the world" (John 1:29).

He will come the second time as the "Lion of the tribe of Juda" (Rev. 5:5).

He came the first time to be despised and rejected of men; a man of sorrows, and acquainted with grief" (Isaiah 53:3); to be born in a stable, to have not where to lay His head, to be "among you as he that serveth" (Luke 22:27).

He will come the second time crowned with many crowns (Rev. 19:12), called "King of Kings and Lord of Lords" (Revelation 19:16).

He came the first time to be subject to Mary and Joseph, to pay tribute to Caesar. He will come the second time "the prince of the kings of the earth" (Rev. 1:5), to be the smiting stone that shall break in pieces and consume all the kingdoms of the earth, and His kingdom shall fill the whole earth. (Daniel 2:35, 44).

Christ came the first time to ride into Jerusalem upon a colt, the foal of an ass. He will come the second time riding upon a white horse, with the armies that are in Heaven

following Him, riding upon white horses! (Rev. 19:11, 14).

Jesus came the first time to shed His own blood, to save sinners. He will come the second time "clothed with a vesture dipped in blood" (Rev. 19:13), to tread "the great winepress of the wrath of God" (Rev. 14:19), and to slay, in one day, with a sword that will proceed from His mouth, all the 200,000,000 demon-possessed horsemen in the army of the anti-christ (Rev. 19:21).

Christ came the first time in mercy. He will come the second time in judgment.

Jesus Himself told, in the parable of the ten pounds, of a nobleman who went into a far country to receive a kingdom and return (Luke 19:11-27). Christ Himself is the nobleman. He went to Heaven to sit with the Father in His throne until His own kingdom should be delivered to Him. When Christ returns to take up that kingdom, He will fulfill the rest of the parable. And His closing words about that kingdom He put in the mouth of the nobleman who returned to reign, saying, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27).

Three groups, all of them of unsaved people, will be slain when Jesus comes.

First, there will be all the armies of the world dictator, the anti-christ, who will be slain in the Battle of Armageddon, as described in Revelation chapter 19. Their two leaders, the Beast and his false prophet, will be cast alive into Hell, we are told, but the rest will be slain, and the fowls of the air will be called to eat their flesh.

The second group to be slain by the Saviour on His return are the "goats," mentioned in the parable in Matthew 25:31-44. When Christ returns and sits on His throne and all the living Gentiles will be gathered before Him (the word *Gentiles* is a better translation than the word *nations*), then the unconverted Gentiles of the civilian population left after the Battle of Armageddon is over, will be cast into Hell. The proof that they are unconverted will be that they have been against the Jews and will have been for the anti-christ in his persecution of them, during the Great Tribulation time. Then we are told in Matthew 25:41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And verse 46 says, "And these shall go away into everlasting punishment."

The third group to be slain when Christ returns to the earth to reign have little said about them. They are a few Jews, rebels against God. Ezekiel 20:33-38 tell how Jews will be brought into the wilderness and there Christ will plead with them and they will pass under the rod and the Lord says, "I will bring you into the bond of the covenant" (verse 37). And then He says, "And I will purge out from among you the rebels, and them that transgress against me" (Ezekiel 20:38).

Of this, then, we may be sure; soon after Jesus comes, every unconverted person living in the world, wicked men who do not want Christ as Saviour, will be slain and cast into Hell.

Read the above over again, prayerfully, and look up the reference, if you do not understand it or think you do not believe it. The holy Spirit will help you to understand the word of God if you are humble and prayerful and seek to know what God has promised for the future.

Next week another article will tell more great things that will happen when Jesus is crowned king. Do not miss it.

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SAFETY, CERTAINTY AND ENJOYMENT

(Continued from page one)

ity; i.e., I am among the second-class passengers you speak of."

Well, reader, both indifference and uncertainty are the offspring of one parent — *unbelief*. The first results from unbelief as to the sin and ruin of man, the other from unbelief as to God's sovereign remedy for man. It is especially for souls desiring before God to be *fully and unmistakably sure of their salvation* that these pages are written. I can in a great measure understand

Your Deep Soul-Trouble,

and am assured that the more you are in earnest about this all-important matter, the greater will be your thirst, until you *know for certain* that you are really and eternally saved. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The only son of a devoted father is at sea. News comes that his ship has been wrecked on some foreign shore. Who can tell the anguish of suspense in that father's heart until, upon the most reliable authority, he is assured that his boy is safe and sound? Or, again, you are far from home. The night is dark and wintry, and your way is totally unknown. Standing at a point where two roads diverge, you ask a passer-by the way to the town you desire to reach, and he tells you he *thinks* that such and such a way is the right one, and *hopes* you will be all right if you take it. Would "*thinks*," and "*hopes*," and "*may bes*" satisfy you? Surely not. You must have *certainty* about it, or every step you take will increase your anxiety. What wonder, then, that men have sometimes neither been able to eat nor sleep when the eternal safety of the soul has been trembling in the balance!

To lose your wealth is much
To lose your health is more,
To lose your soul is such a loss
As no man can restore.

Now, dear reader, there are three things I desire, by the Holy Spirit's help, to make clear to you, and to put them into Scripture language. They are these:

1. The way of Salvation. (Acts 16:17).
2. The knowledge of Salvation. (Luke 1:77).
3. The joy of Salvation. (Psalm 51:12).

We shall, I think, see that, though intimately connected, they each stand upon a separate basis; so that it is quite possible for a soul to know the way of Salvation without having the certain *knowledge that he himself is saved*; or again to *know that he is saved*, without possessing at all times the joy that ought to accompany that knowledge.

First, then, let me speak briefly of

I. THE WAY OF SALVATION

Please open your Bible, and read carefully Exodus 13:13; there you find these words from the lips of Jehovah: "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem."

Now come back with me in thought to a supposed scene of 3,000 years ago. Two men (a priest of God and a poor Israelite) stand in earnest conversation. Let us stand by, with their permission, and listen. The gestures of each bespeak deep earnestness about some matter of importance, and it is not difficult to see that the subject of conversation is a little ass that stands trembling beside them.

"I have come to find out," says the poor Israelite, "if there cannot be a merciful exception made in my favor this once. This feeble little thing is the firstling of my ass, and though I know full well what the law of God says about it, I am hoping that mercy will be shown, and the ass's life spared.

I am but a poor man in Israel, and can ill afford to lose the little colt."

"But," answers the priest firmly, "the law of the Lord is plain and unmistakable: 'Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck.' Where is the lamb?"

"Ah, sir, no lamb do I possess."

"Then go, purchase one, and return, or the ass's neck must surely be broken. The *lamb* must die, or the ass must die."

"Alas! then all my hopes are crushed," he cries, "for I am far too poor to buy a lamb."

While this conversation proceeds, a third person joins them, and after hearing the poor man's tale of sorrow, he turns to him and says kindly, "Be of good cheer,

"I Can Meet Your Need,"

and thus he proceeds: "We have in our house, on the hill-top yonder, one little lamb, brought up at our very hearthstone, which is 'without spot or blemish.' It has never once strayed from home, and stands (and rightly so) in highest favor with all that are in the house. This lamb will I fetch." And away he hastens up the hill. Presently you see him gently leading the fair little creature down the slope, and very soon both lamb and ass are standing side by side.

Then the lamb is bound to the altar, its blood is shed, and the fire consumes it.

The righteous priest now turns to the poor man and says, "You can freely take home your little colt in safety; no broken neck for it now. The *lamb* has died in the ass's stead, and consequently the ass goes *righteously free*. Thanks to your friend."

Now, poor troubled soul, can't you see in this God's own picture of a sinner's salvation? His claims as to your sin demanded a "broken neck"—i.e., righteous judgment upon your guilty head; the only alternative being the death of a divinely-appointed substitute.

Now you could not find the provisions to meet your case; but, in the person of His beloved son, God Himself provided the Lamb. "Behold the *lamb of God*," said John to his disciples, as his eyes fell upon that blessed, spotless One, "Behold the lamb of God, which taketh away the sin of the world." (John 1:29).

Onward to Calvary He went, "as a lamb led to the slaughter," and there and then He "once suffered for sins, the just for the unjust, that He might bring us to God," (I Peter 3:18). He "was delivered for our offenses, and was raised again for our justification." (Romans 4:25). So that God does not abate one jot of His righteous, holy claims against sin when He justifies (i.e., clears from all charge of guilt) the ungodly sinner who believes in Jesus. (Romans 3:26). Blessed be God for such a Saviour, such a Salvation!

"Dost thou believe on the Son of God?"

"Well," you reply, "I have, as a poor condemned sinner, found in Him one that I can safely trust. I do believe on Him."

Then I can tell you that the full value of His sacrifice and death, as God estimates it, He makes as good to you as though you had accomplished it all yourself.

Oh, what a wondrous way of Salvation is this! Is it not great, and grand, and Godlike, worthy of God Himself — the gratification of His own heart of love, the glory of His precious Son, and the salvation of a sinner, all bound up together? What a bundle of grace and glory! Blessed be the God and Father of our Lord Jesus Christ, who has so ordered it that His own beloved Son should do all the work, and get all the praise, and that you and I, poor, guilty things believing on Him should not only get all the blessing, but enjoy the blissful company of the Blessor for ever and ever! "O magnify the Lord with me, and let us exalt His name together." (Psalm 34:3).

But perhaps your eager inquiry may be, "How is it that since I do really distrust self and self-work, and wholly rely upon Christ and Christ's work, that I have not the full certainty of my salvation?" You say, "If my feelings warrant my saying that I am saved one day, they are pretty sure to blight every hope the next, and I am left like a ship storm-tossed, without any anchorage whatever." Ah!

there lies your mistake. Did you ever hear of a captain trying to find anchorage by fastening his anchor inside the ship? Never. Always outside.

It may be that you are quite clear that it is *Christ's death alone* that gives *safety*; but you *think* that it is *what you feel that gives certainty*.

Now, again, take your Bible; for I now wish you to see from God's Word how He gives a man

II. THE KNOWLEDGE OF SALVATION

Before you turn to the verse which I shall ask you very carefully to look at, which speaks of HOW a believer is to KNOW that he HAS Eternal life, let me quote it in the distorted way that man's imagination often puts it. "These happy feelings have I given unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." Now open your Bible, and while you compare this with God's blessed and unchanging Word may He give you from your very heart to say with David, "I hate vain thoughts, but thy law do I love." (Psalm 119:113). The verse just misquoted is I John 5:13, and reads thus in our version: "These things HAVE I WRITTEN unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

How did the firstborn sons of the thousands of Israel know for certain that they were safe the night of the Passover and Egypt's judgment? (See Exodus 12).

Let us take a visit to two of their houses and hear what they have to say.

We find in the first house we enter that they are all shivering with fear and suspense.

What is the secret of all this paleness and trembling? we inquire: and the firstborn son informs us that

The Angel of Death Is Coming

round the land, and that he is not quite certain how matters will stand with him at that solemn moment.

"When the destroying angel has passed our house," says he, "and the night of judgment is over, I shall then know that I am safe; but I can't see how I can be quite sure of it until then. They say they are sure of salvation next door, but we think it very presumptuous. All I can do is to spend the long dreary night *hoping for the best*."

"Well," we inquire, "but has the God of Israel not provided a way to safety for His people?"

"True," he replies, "and we have availed ourselves of that way of escape. The blood of the spotless and unblemished first year lamb has been duly sprinkled with the bunch of hyssop on the lintel and two side-posts, but we still are not fully assured of shelter."

Let us now leave these doubting, troubled ones, and enter next door.

What a striking contrast meets our eye at once. Peace rests on every countenance. There they stand, with girded loins, and staff in hand, feeding on the roasted lamb.

What can be the meaning of all this tranquility on such a solemn night as this? "Ah," say they all, "we are only waiting for Jehovah's marching orders, and then we shall bid a last farewell to the taskmaster's cruel lash and all the drudgery of Egypt!"

"But hold! Do you forget that this is the night of Egypt's judgment?"

"Right well we know it; but our firstborn son is safe. The blood has been sprinkled according to the wish of our God."

"But so it has been next door," we reply; "but they are all unhappy because all uncertain of safety."

"Ah!" firmly responds the firstborn, "but we have more than the sprinkled blood, we have the *unerring word of God about it*. God has said: 'When I see the blood I will pass over you.' God rests satisfied with the blood outside, and we rest satisfied with His Word inside."

The sprinkled blood makes us safe.

The spoken word makes us sure. Could anything make us more safe than the sprinkled blood, or more sure than His spoken word? Nothing, nothing.

Now, reader, let me ask you a question. "Which of those two houses, think you, was the safer?"

Do you say No. 2, where all were so peaceful? Nay, then, you are wrong.

Both are safe alike.

Their *safety* depends upon what God thinks about the blood outside and not upon the state of their feelings inside.

If you would be sure of your own blessing, then, dear reader, listen not to

The Unstable Testimony of Inward Emotions,

but to the infallible witness of the Word of God.

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life." (John 6:47).

Let me give you a simple illustration from everyday life. A certain farmer in the country, not having sufficient grass for his cattle, applies for a piece of pasture land which he hears is for rent near his own house. For some time he gets no answer from the landlord. One day a neighbor comes in, and says, "I feel quite sure you will get that field. Don't you recollect how that last Christmas he sent you a special present of game, and that he gave you a kind nod of recognition the other day when he drove past in the carriage?" And with such like words the farmer's mind is filled with sanguine hopes.

Next day another neighbor meets him, and in course of conversation he says, "I'm afraid you will stand no chance whatever of getting that grass field. Mr. — has applied for it, and you cannot but be aware what a favorite he is with the Squire — occasionally visits with him," etc. And the poor farmer's bright hopes are dashed to the ground and burst like soap-bubbles. One day he is hoping, the next day full of perplexing doubts.

Presently the postman calls, and the farmer's heart beats fast as he breaks the seal of the letter; for he sees by the handwriting that it is from the Squire himself. See his countenance change from anxious suspense to undisguised joy as he reads and re-reads that letter.

"It's a settled thing now," exclaims he to his wife; no more doubts and fears about it; "*hopes*" and "*ifs*" are things of the past. "The Squire says the field is mine as long as I require it, on the most easy terms, and that's enough for me. I care for no man's opinion now. His word settles all!"

How many a poor soul is in a like condition to the poor troubled farmer — tossed and perplexed by the opinions of men, or the thoughts and feelings of his own treacherous heart; and it is only upon receiving the Word of God as the Word of God that *certainty* takes the place of doubts and peradventures. When God speaks there must be a certainty, whether He pronounces the damnation of the unbeliever, or the salvation of the believer.

"For ever, O Lord, thy word is settled in heaven" (Psalm 119:89); and to the simple-hearted believer His word settles all.

"Hath he said, and shall he not do it or hath he spoken, and shall he not make it good?" (Numbers 23:19).

"But how am I sure that I have the right kind of faith?"

Well, there can be but one answer to that question; viz., "Have you confidence in the right person; i.e., in the blessed Son of God."

It is not a question of the amount of your faith, but of the trustworthiness of the person you repose your confidence in. One man takes hold of Christ, as it were, with

A Drowning Man's Grip.

Another but touches the hem of His garment; but the sinner who does the former is not a bit safer than the one who does the latter. They have both made the same discovery; viz., that while all of self is totally untrustworthy they may safely confide in Christ, calmly rely on His Word, and confidently rest in the eternal efficacy of His finished work. That is what is meant by believing on Him. "Verily, verily, I say unto you, He that believeth on Me HATH everlasting life." (John 6:47).

Make sure of it then, reader, that your confidence is not reposed in your works of amendment, your religious observances, your pious feeling when under religious influences, your moral training from childhood, and the like. You may have the strongest faith in any or all of these and perish everlastingly. Don't deceive yourself by any "fair show in the flesh." The feeblest faith in Christ eternally saves while the strongest faith in aught

Many Being Saved —

(Continued from page one)

ready, and only waited to get a chance to confess Christ!

Throughout the high school young people are discussing whether movies are wrong, how to be saved, and similar topics. They read and discuss my pamphlets, "What is Wrong with the Movies" and "What is Wrong with the Dance." Yesterday two girls had the latter pamphlet in a drug store or cafe, read as she drank her soda, asked the owner if what I said about the dance was true.

Five or six Catholic High School girls waited for me after service last night, kept me for an hour talking about being saved, thought the Catholic Bible was different, varied between hot argument and the verge of tender, convicted tears.

Tonight hundreds of Christians confessed the sin of lukewarmness. We pray that hundreds of others may be saved. We close here April 2, God willing, in ten more days. Then April 9, Easter Sunday, we begin in Buffalo, New York, with one hundred churches coöperating. Oh, Christians, pray that thousands may be saved! God is ready. Oh! for His mighty power!

COMMENDS EVANGELIST F. A. WIRTH, PETERSBURG, ILLINOIS

A nice letter from Rev. C. E. Newbold, of Owensboro, Kentucky, writes to report a happy revival campaign in which Rev. F. A. Wirth, of Petersburg, Illinois did the preaching. Rev. Newbold said, "Dear Brother Rice:

"We have just closed a very successful revival with Rev. F. A. Wirth, whom you referred us to some time ago.

"Brother Wirth opened the meeting Tuesday, Jan. 18, and was blessed with good attendances each evening. On the closing night we had a capacity crowd as we did Sunday night. Twenty-two souls accepted Jesus Christ as their personal Saviour and many rededicated their lives.

"Personally, I received a wonderful blessing during the meeting, and I want to say here that Brother Wirth is a great evangelist and surely has been sent from God. We are hoping that Brother Wirth will be able to come back in the near future, as his work was not finished here."

Those interested in a revival campaign may contact Evangelist Wirth, 221 South Main Street, Petersburg, Illinois. He is sound in doctrine, fervent in spirit, untiring in zeal and labor to win souls, and God has greatly blessed him in revival campaigns. *The Sword of the Lord* commends him heartily.

My human best for God's high service" is a motive worthy of the deepest spirituality. After the believer reads all he can find about the futility of human nature, apart from Christ; after he knows he cannot be saved without grace, cannot serve without grace — he nevertheless strives that his "utmost may be devoted to God's highest." Watch ye, (literally "keep awake!"). "Play the man!" (Moffatt).

— Filled with the Spirit.

beside is but the offspring of a deceived heart; but the leafy twigs of your enemy's arranging over the pitfall of eternal perdition.

God, in the Gospel, simply introduces to you the Lord Jesus Christ, and says: "This is My beloved Son, in whom I am well pleased." "You may," He says, "with all confidence trust His heart, though you cannot with impunity trust your own."

"I do really believe on Him," said a sad-looking soul to me one day, "but yet, when asked if I am saved, I don't like to say yes, for fear I

(Continued on page four)

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SAFETY, CERTAINTY AND ENJOYMENT

(Continued from page three)

should be telling a lie." This young woman was a butcher's daughter in a small town in the Midlands. It happened to be market-day and her father had not then returned from market. So I said, "Now, suppose when your father comes home you ask him how many sheep he bought today, and he answers, 'Ten.' After awhile a man comes to the shop, and says, 'How many sheep did your father buy today?' and you reply, 'I don't like to say, for fear I should be telling a lie.'" "But," said the mother (who was standing by at the time), with righteous indignation, "that would be making your father the liar."

Now, dear reader, don't you see that this well-meaning young woman was virtually

Making Christ Out to Be a Liar, saying, "I do believe on the Son of God, and He says I have everlasting life, but I don't like to say I have lest I should be telling a lie." What daring presumption!

"But," says another, "how may I be sure that I really do believe? I have tried often enough to believe, and looked within to see if I had got it, but the more I look at my faith the less I seem to have."

Ah, friend, you are looking in the wrong direction to find that out, and your trying to believe but plainly shows that you are on the wrong track.

Let me give you another illustration to explain what I want to convey to you.

You are sitting at your quiet fireside one evening when a man comes in and tells you that the stationmaster has been killed that night on the railroad.

Now, it so happens that this man has long borne the character in the place for being a very dishonest man, and the most daring, notorious liar in the neighborhood.

Do you believe, or even try to believe, that man?

"Of course not," you exclaim.

"Pray, why?"

"Oh, I know him too well for that!"

"But tell me how you know that you don't believe him. Is it by looking within at your faith or feelings?"

"No," you reply, "I think of the man that brings me the message."

Presently a neighbor drops in, and says, "The station-master has been

Run Over By a Freight Train

tonight, and killed upon the spot." After he has left I hear you cautiously say, "Well, I partly believe it now; for to my recollection this man only once in his life deceived me, though I have known him from boyhood."

But again I ask, "Is it by looking at your faith this time that you

know you partly believe it?"

"No," you repeat, "I am thinking of the character of my informant."

Well, this man has scarcely left your room before a third person enters, and brings you the same sad news as the first. But this time you say, "Now, John, I believe it. Since you tell me, I can believe it."

Again I press my question (which is, remember, but the re-echo of your own), "How do you know that you so confidently believe your friend John?"

"Because of who and what John is," you reply. "He never has deceived me, and I don't think he ever will."

Well, then, just in the same way I know that I believe the Gospel; viz., because of the One who brings me the news. If we receive the witness of God which He hath testified of His Son. He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. (I John 5:9, 19). Abraham believed God, and it was counted unto him for righteousness. (Romans 4:3).

An anxious soul once said to a servant of Christ, "Oh, sir, I can't believe!" To which the preacher wisely and quietly replied, "Indeed, who is it that you can't believe?" This broke the spell. He had been looking at faith as an indescribable something he must feel within himself in order to be sure he was all right for heaven; whereas faith ever looks outside to a living Person, and His finished work, and quietly listens to the testimony of a faithful God about both.

It is the outside look that brings the inside peace. When a man turns his face towards the sun his own shadow is behind him. You cannot look at self and a glorified Christ in heaven at the same moment.

Thus we have seen that the blessed person of God's Son wins my confidence. His finished work makes eternally safe. God's Word about those who believe on Him makes me unalterably sure. I find in Christ and His work the way of Salvation, and in the Word of God the knowledge of Salvation.

But if saved, my reader may say, "How is it that I have such a fluctuating experience, so often

Losing All My Joy

and comfort, and getting as wretched and downcast as I was before my conversion?" Well, this brings us to our third point, viz.,

III. THE JOY OF SALVATION

You will find in the teaching of Scripture that while you are saved by Christ's work and assured by God's Word, you are maintained in comfort and joy by the Holy Ghost, who indwells every saved one's body.

Now you must bear in mind that every saved one has still with him "the flesh"; i.e., the evil nature he was born with as a natural man, and which perhaps showed itself

While Still a Helpless Infant

on his mother's lap. The Holy Ghost in the believer resists the flesh, and is grieved by every activity of it in motive, word, or deed. When he is walking "worthy of the Lord," the Holy Ghost will be producing in his soul His blessed fruits—"love, joy, peace," etc. (See Galatians 5:22). When he is walking in a carnal, worldly way the Spirit is grieved, and these fruits are wanting in greater or less measure.

Let me put it thus for you who do believe on God's Son:

Christ's work and Your Salvation—stand or fall together.

Your Walk and Your Enjoyment—stand or fall together.

When Christ's work breaks down (and, blessed be God, it never, never will), your Salvation will break down with it. When your walk breaks down (and be watchful, for it may), your Enjoyment will break down with it.

Thus it is said of the early disciples (Acts 9:31), that they "walked in the fear of the Lord, and in the comfort of the Holy Ghost."

And again in Acts 13:52: "The disciples were filled with joy, and with the Holy Ghost."

My spiritual joy will be in proportion to the spiritual character

of my walk after I am saved.

Now do you see your mistake? You have been mixing up enjoyment with your safety, two widely-different things. When through self-indulgence, loss of temper, worldliness, etc., you grieved the Holy Spirit, and lost your joy, you thought your safety was undermined. But again I repeat it—

Your safety hangs upon Christ's work for you.

Your assurance upon God's Word to you.

Your enjoyment upon your not grieving the Holy Ghost in you.

When, as a child of God, you do anything to grieve the Holy Spirit of God, your communion with the Father and the Son is, for the time, practically suspended; and it is only when you judge yourself, and confess your sins, that the joy of communion is restored.

Your child has been guilty of some misdemeanor. He shows upon his countenance the evident mark that something is wrong with him. Half an hour before this

He Was Enjoying a Walk With You

around the garden, admiring what you admired, enjoying what you enjoyed. In other words, he was in communion with you; his feelings and sympathies were in common with yours.

But now all this is changed, and as a disobedient child he stands in the corner, the very picture of misery.

Upon penitent confession of his wrong doing you have assured him of forgiveness; but his pride and self-will keep him sobbing there.

Where is now the joy of half an hour ago? All gone. Why? Because communion between you and him has been interrupted.

What has become of the relationship that existed between you and your son half an hour ago? Has that gone too? Is that severed or interrupted? Surely not.

His relationship depends upon his birth.

His communion upon his behavior.

But presently he comes out of the corner with broken will and broken heart, confessing the whole thing from first to last, so that you see that he hates the disobedience as much as you do, and you take him in your arms and cover him with kisses. His joy is restored, because communion is restored.

When David sinned so grievously in the matter of Uriah's wife, he did not say, "Restore unto me Thy salvation," but "Restore unto me the joy of Thy salvation." (Psalm 51:12).

But to carry our illustration a little further. Supposing while your child is in the corner there should be a cry of "fire" through your home, what would become of him then? Left in the corner to be consumed with the burning, falling house! Impossible!

Very probably he would be the very first person you would carry out. Ah, yes; you know right well that the love of relationship is one thing, and the joy of communion quite another.

Now, when the believer sins, communion is for the time interrupted, and joy is lost until, with a broken heart, he comes to the Father and confesses his sins.

Then, taking God at His word, he knows he is again forgiven; for His Word plainly declares that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9).

Oh, then, dear child of God, ever bear in mind these two things, that there is *nothing so strong as the link of relationship; nothing so tender as the link of communion.*

All the combined power and counsel of earth and hell cannot sever the former, while an impure motive or an idle word will snap the latter.

If you are troubled with a cloudy half-hour, get low before God, consider your ways. And when the thief that has robbed you of your joy has been detected, drag him at once to the light.

Confess Your Sin to God,

your Father, and judge yourself most unsparingly for the unwatchful, careless state of soul that allowed the thief to enter unchallenged.

But never, never, never, confound your safety with your joy.

Don't imagine, however, that the judgment of God falls a whit more leniently on the believer's sin than on the unbeliever's. He has not two ways of dealing judicially with

sin, and He could no more pass by the believer's sin without judging it, than He could pass by the sins of a rejecter of His precious Son. But there is this great difference between the two; viz., that the believer's sins were all known to God, and all laid upon His own provided Lamb when He suffered upon the cross at Calvary, and that there and then, once and forever, the great "criminal question" of his guilt was raised and settled, judgment falling upon the blessed Substitute in the believer's stead. "Who His own self bare our sins in His own body on the tree." (I Peter 2:24).

The Christ-rejecter must bear his own sins in his own person.

In the Lake of Fire Forever

Now, when a saved one falls, the "criminal question" of sin cannot be raised against him, the Judge Himself having settled that once for all on the cross; but the communion question is raised within him by the Holy Ghost as often as he grieves the Spirit.

Allow me, in conclusion, to give you another illustration. It is a beautiful moonlight night. The moon is at full, and shining in more than ordinary silver brightness. A man is gazing intently down a deep, still well, where he sees a moon reflected, and thus remarks to a friendly bystander: "How beautifully fair and round she is to-night! how quietly and majestically she rides along!" He has just finished speaking, when suddenly his friend drops a small pebble into the well, and he now exclaims, "Why, the moon is all broken to shivers, and the fragments are shaking together in the greatest disorder!"

"What gross absurdity," is the astonished rejoinder of his companion. "Look up, man! The moon hasn't changed one jot or tittle. It is the condition of the well that reflects her that has changed."

Now, believer, apply the simple figure. Your heart is the well. When there is no allowance of evil the blessed Spirit of God takes of the glories and preciousness of Christ, and reveals them to you for your comfort and joy. But the moment a wrong motive is cherished in the heart, or an idle word escapes the lips unjudged, the Holy Ghost begins to disturb the well, your happy experiences are smashed to pieces, and you are all restless and disturbed within, until in brokenness of spirit before God you confess your sin (the disturbing thing), and thus get restored once more to the calm, sweet joy of communion.

But when your heart is thus all unrest, need I ask, *Has Christ's work changed?* No, no. Then your *Salvation* has not altered.

Has God's Word changed? Surely not. Then the *certainty of your Salvation* has received no shock.

Then, what has changed? Why, the action of the Holy Ghost in you has changed, and instead of taking of the glories of Christ, and filling your heart with the sense of His worthiness, He is grieved at having to turn aside from this delightful office to fill you with the sense of *your sin and unworthiness.*

He takes from you your present comfort and joy until you judge and

Resist the Evil Thing

that He judges and resists. When this is done communion with God has again been restored.

The Lord make us to be increasingly jealous over ourselves, lest we grieve "the Holy Spirit of God, whereby we were sealed unto the day of redemption." (Ephesians 4:30).

Dear reader, however weak your faith may be, rest assured of this, that the *blessed One* who has won your confidence will never change.

"Jesus Christ the same yesterday, and today, and forever." (Hebrews 13:8).

The work He has accomplished will never change.

"Whatsoever God doeth it shall be forever: nothing can be put to it, nor anything taken from it." (Ecclesiastes 3:14).

The word He has spoken will never change.

"The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." (I Peter 1:24, 25).

Thus the object of my trust, the foundation of my safety, the ground of my certainty, are alike eternally unalterable.

"My love is oftentimes low, My joy still ebbs and flows; But peace with Him remains the same,

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(Continued from page one)

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No change Jehovah knows.

"I change, He changes not; My Christ can never die; His love, not mine, the resting-place; His truth, not mine, the tie."

Once more let me ask, "What class are you travelling?" Turn your heart to God, I pray you, and answer that question to Him.

"Let God be true, but every man a liar." (Romans 3:4).

"He that hath received His testimony has set to his seal that *God is true.*" (John 3:33).

May the joyful assurance of possessing this "great salvation" be yours, dear reader, now and "till He come."

(This famous sermon by an English Evangelist has helped thousands to be saved and sure of it. It may be obtained as a tract, from us or from

MOODY PRESS
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Echoes From —

(Continued from page one)

I had to be saved again. I fell on my knees and I prayed for days. I could not get the feeling I had before. I felt so discouraged, I thought I'd never be able to be saved again, although I've tried so hard to live right since then and prayed. I've read so many good sermons in the SWORD OF THE LORD that made me realize my need more and more, but I just couldn't get that same feeling, so I thought I wasn't saved. Then I received your two sermons on "A Christian becoming lost," and it seemed as simple and grand and true that I wondered why more didn't preach it. Now that I know I'm saved, I can live a much better, truer Christian life. And I pray God will help me and will save my family."

When we read letters like these, we wonder why we preachers so often neglect such a great teaching, and we thank God for the many who have been blessed by these sermons of Dr. Rice, and by his booklet on "CAN A SAVED PERSON EVER BE LOST?"

NOTE: A sermon on this subject, "CAN A SAVED PERSON EVER BE LOST?" by Dr. Rice, is available at 10¢ each, 15 for \$1.00, 22 large pages, chuck full of Scriptures, and convincing to anyone who believes the Bible. Why not get some, and pass them out among your friends, so that they also may have the joy mentioned in the above two letters?